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Editorial
Редакційна

Слава Ісусу Христу!

Коли вглянемо в глибину минувшини українського народу то в кожній добі жінка-матір відогравала велику і відповідальну ролю. Українська матір завжди тримала ідеал родинного життя на чеснотах християнства та виховувала дітей в дусі служіння свойому народові.

Багато чудових і зворушливих віршів і різних признань написано в поклін матері. Всі вони віддають честь і пошану матері та ви являють безмежну любов та гли боку вдячність.

Ось наприклад - „Лебеді Материнства", Василя Симоненка, повний текст, якого подаємо в цьому числі. В поемі „Матері" Шевченко підкреслює щире почуття любови й гіркого самовідречення в серці матері.

У нашім раю на землі,
Нічого кращого немає,
Як тая мати молодая
З своїм дитяточком малим . . . . .

Митрополит Іларіон залишив нам чудовий вірш „Пісня Матері", в якому подається дійсне значення матері в житті дитини. Ось уривок із цього вірша:

Дитина спить, а понад нею
Літають Божі анголи,
Й ясною піснею своєю
Вони їй мамою були . . .

І аж до темної могили
Бринять ті мамині пісні,
Як мрії юні орлокрили,
Як ті надії на весні. . .

Прославляймо їх і молімо Бога, щоб обдарував всіх наших матерів щедро своїми дарами, та щоб вони відчули нашу глибоку вдячність і пошану до них, а спочилим Вічная пам'ять!

Орися Сушко

Recently, a beautiful little girl named Anita was lifted up into the arms of the Lord forever. She was 1 1/2 years old, and had been in hospital for the last several weeks of her life, battling against a tumour in her brain. Perhaps without even realizing it, Anita's twin sister, Erica, likely helps to keep her young parents from slipping into what can for some be a dangerous pit of grief. Dangerous especially if God is not present in their lives, if their tool-kit of coping mechanisms does not contain the shields and swords that we were given when Christ died on the cross for us. Equipped with these tools, we can combat and conquer the hopelessness, anger, bitterness and resentment that accompany the experience of loss -- we must only believe in Him that designed them for us. Much easier said than done, of course -- but entirely do-able, if we only allow ourselves to be immersed in every manifestation of His Love.

At Anita's funeral service, her parents' strength was incredible. Even in the midst of their deep sorrow, they appeared determined to press forward in seeking the One with whom their precious daughter now rests. They spoke about the ways in which Anita exemplified love and concern for others. Even for those who had never met Anita, we imagined her laughter more joyful than the most melodious music of angels, and were comforted by her courage in the face of a brutal disease. While Anita's parents suffered the pain of loss more than anyone, they in fact helped us to see that even in death, doors are opened for life to enter, and that there are even deeper caverns of our souls that can grow out of pain. They inspired me to remember that even in the autumn of life, there is hope. Spring will always arrive, and we will be made new again with every season's change. In God's perfect time, all will eventually be newly purposed, even those things which we think might have perished through the cold, dark winter.

Only weeks after the devastating loss of her daughter, Anita's mother experienced a Mother's Day very different from last year's. I can't imagine how she felt on that day, but I am quite certain that she found a way to gain strength from her late daughter's inspiring life. As it was written in Mark 10:15, Jesus Himself said, "...anyone who will not receive the Kingdom of God like a little child will never enter it." May God bless Anita's precious soul for reminding us of His power and glory. And may He bless her family to keep finding His healing love wherever they may turn.

Oksana

Українська Мати Сьогодення Канади

Часто виринає питання: як дає собі раду українська жінка-мати сьогодні, у сучасному модерному технольогічному суспільстві? Це глибокий процес життя, жива дія сучасности, яка веде її у майбутнє. В першу чергу, її завданням є дбати про родинний дім, який має бути сильною будовою духових вартостей. Це являється основним обов'язком молодої матері.

Сьогодні молода мати у Канаді реалістично підходить до своїх завдань, але за обставин любови і з подивогідною терпеливістю та витривалістю. В першу чергу для неї є важні виховні справи. Вона старається відтворити все, що їй дала колись її мати. Молода мати знає, що родинний дім - дитинство - це найважніший етап, де виховується та зростає молоде покоління, і де формується характер людини. Це послідовна муравлина праця, яку непомітно проводить у щоденному житті мати добуванням прихильности у всіх членів родин, так званим критерієм щоденного обов'язку; також ціною безпереривної праці для своєї родини у переданні української культурної спадщини, що вимагає багато зусиль, але збагачує духове життя родини. В цьому часі вона звертає увагу на приналежність до української церкви, суботньої школи українознавства, молодечих організацій і везе дітей на лекції культутрних зацікавлень.

Рівно ж, важний чинник це хата. Сьогодні у родинах є сучасне житло, але має свою стилевість, загально-український характер і це є портрет української матері у Канаді. Повна посвяти своєму призначенню, старається здійснити все якнайкраще, з користю для загального добра. У свою виховну працю вона вплітає наш обряд, звичаї і традиції - все те, чим вивінував нас Господь. Особливо плекає наші релігійні традиції та звичаї, пов'язані зі святами Різдва Христового, Йордану, Нового року, Св. Миколая, Великодня, Зелених Свят чи Спаса - де відчуваться зв'язок поколінь та приявність роду. Наші молоді матері, завдяки українській традиції та звичаям, будують позитивні риси доброти, любови, скромности та чесности -і так у родині виступає культ побожности. Також, родина відчуває радість до своїх духових джерел. Це наші колядки, щедрівки, віншування, писання писанок, свячення кошиків Паски з нагоди Великодня, чи овочів у Св. Спаса.

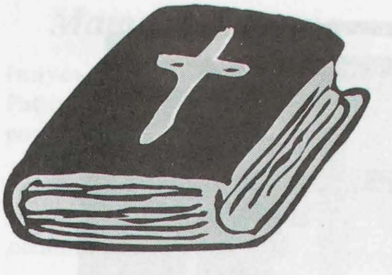
Типова мати-канадійка українського походження свідома своїх обов'язків і того, що її предки внесли великі цінності в історію Канади. Вона посідає духовий аристократизм і є господинею у своїм домі. У сучасних матерів є розвинені працездатність, творчі здібності, розуміння краси і вона є собою.

Часто обставини заставляють працювати на хліб насущний. Така мати вміє поєднати одне і друге - працює і займається родиною. Коли йдеться про визначення їхньої ролі у праці, наші жінки найвідповідальніші, працьовиті, сповнені почуттям обов'язку і зростанням фахових знань. Тому, у різних профисіях добиваються поважних і високих становищ - у фінансових установах, корпораціях чи в уряді. Вони вміють мудро і сміло думати, жити та творити українські обставини для своєї родини і нашої громади.

Однак, треба також правді глянути у вічі - маємо проблему української мови. Найважніший критерій української культури - це мова. Що лишається робити українській молодій матері, коли відчуваємо, що вона не може сама зректися себе. Вона не хоче понижувати свою родину перед світом і перед Богом. Розуміє, що національна свідомість не сміє гинути "як роса на сонці". Знає, що свідомі родини спроможні розвивати національні риси та дарувати Канаді й світові культурні цінності. Ось чому сьогодні наші родини не пови нні висіти над прірвою асиміляції, бо таких людей ніхто не шанує. Національність, яка має міцне "Я", є корисна для Канади і світу.

Віримо, що наші молоді матері поборить всі труди життя, принесуть щедрі плоди для нашого суспільства і збагатять цивілізацію цілого світу! Щасти, Боже!

Ірина Вжесневська
Торонто, Онтаріо



Women in the Gospels

May is the month in each year when we set apart a special day in honor of mothers. On the second Sunday in May, many families and churches make a special point of honoring mothers. Mother's Day received national recognition when President Wilson of the United States signed a resolution of Congress that Mother's Day was to become an annual observance. This same proclamation was made by the Canadian Parliament soon after.

If we study our Church Calendar we will find that at this time of year, there are a number of women who are mentioned in the Gospel readings. In May there are two Sundays dedicated to women. In 2003, May 11 is the Sunday of the Myrrh Bearing Women, and May 25 is the Sunday of the Samaritan Woman.

We remember, of course, another mother besides the mother who loves us and takes care of us every day. This saintly mother is Mary, the mother of Jesus. We call her Theotokos (God-Bearer). God chose her to be the mother of Jesus. We remember that when Jesus was born, Mary had no home, not even a crib to put Him in. She laid Him in a manger in a stable, but she knew that her baby Jesus was someone very special.

When Jesus was older, Mary was often with him. She is mentioned in the story of the wedding feast when Jesus performed His first miracle of changing water into wine.

When Jesus was crucified, His blessed mother stood at the foot of the cross weeping. Her heart was filled with great sorrow. For us, it was our Saviour who hung on the cross. For Mary, it was her Son, and her Saviour, whom they nailed to the cross.

Jesus looked down from the cross and saw Mary and his favourite disciple John. He told Mary, *"Woman, behold your son!"* Then he said to the disciple, *"Behold your mother!"* (John 19:26b-271). From that day on John took Mary into his home to live, because Jesus had asked him to. Jesus wanted to be sure that His mother would be protected and cared for after He died.

Jesus wanted to be sure that His mother would be protected and cared for after He died.

Jesus was crucified on the Cross on that Great Friday. That evening Joseph of Arimathea took Jesus' Body, wrapped it in fine linen, and laid it in a new tomb. The Jewish tradition was that after death, bodies would be prepared for burial by being washed, covered in oils and spices and wrapped in linen cloth. The usual burial places were in caves or tombs cut out of rock. A great stone was then placed at the door of the tomb. According to the Mosaic Law, the body must be in the tomb before sundown when the Sabbath would begin. And no work was permitted on the Sabbath, particularly work with the dead. There had not been enough time to finish the preparation of Jesus' body as they had wanted. Therefore, very early on the third day before dawn, the day after the Jewish Sabbath, or on Sunday morning, Mary Magdalene and two other women went to the tomb to finish wrapping Jesus' Body. They had come to anoint His body with myrrh (sweet spices). The other two women mentioned in the Bible were Johana, and Mary the mother of James (see Luke 24:10).

When they came to the tomb - what did they see? The stone had been rolled away and the tomb was empty. When they entered the tomb they saw a young man clothed in a white robe, an angel. He told them, *"Do not be alarmed. You seek Jesus of Nazareth, who was crucified. He is risen! He is not here. See the place where they laid Him. But go tell His disciples - and Peter - that He is going before you into Galilee; there you will see Him, as He said to you"* (Mark 16:6-7).

Mary Magdalene was the first to break the news of the Resurrection. Christ is Risen!

When Jesus was put to death on the Cross, most of His followers ran away in fear. But Mary stayed. She comforted Mary, Jesus' mother and also helped place Jesus' body into the tomb. Mary Magdalene was the very first person to see Jesus after He had risen from the dead.

The Samaritan Woman

The Fifth Sunday after Pascha is called the Sunday of the Samaritan Women (see John 4:5-42).

Long ago in the country of Samaria there was a well called Jacob's Well. People from near and far came to drink the cool, clear water of this well. One day a women of Samaria

came to draw water. A Man sat resting by the well. He asked the women to give him some water to drink. She was surprised because the man was a stranger. But he talked to her and was able to tell her many things about her past life and what she should do to please God.

Do you know who that Man was? Yes, it was Jesus, who with His disciples was passing that way. The women ran to the city nearby to tell her friends about the "Prophet" at Jacob's Well. Many people came out to see Jesus and listen to His teachings. Many people believed in Him because of the Samaritan woman.

Throughout His ministry Jesus was followed not only by men, but also by women. In the Gospel of St. Luke, chapter 8, there is a reference to the disciples and a number of women - Mary Magdalene, Johana, Susanna and many others who served Him in his travels and ministry. These women followed Jesus to the end; and when the disciples fled, they remained, caring even for His dead body after His Crucifixion, and thereby becoming the first witnesses of the Resurrection of Christ Jesus.

Dobr. Jane Luchak
Reprinted from the Herald
(May 15-31, 2000)

Бабуся

Бабуся! . . .
Хіба вже старістю
повіяло?
Чи може внукою чи
внуком ви обзавелись?
Уже не личить жити
власними надіями,
І серце стримуй
хай не рветься ввись . . .
Бабуся! . . .
Слово любе --
мов перлина . . .
І ясний спокій душу огорта,
коли дитя схиля
голівку -- золото.
До вашого щасливого лиця,
І ручки простяга
крихіточки,
Очима просить,
ну, візьміть мене,
І зацвітуть в очах
веселі блискітки,
Заб'ється серце . . .
Гордість огорта . . .
Живіть і будьте ви
щасливі всі бабусі,
Передавайте внукам
досвід життьовий,
Євшаном -- зіллячком
частуйте,
І зберігайте чистий
погляд їх очей.

Наталія Кібець
Міннеаполіц, Мінн.
листопад 1966 року

Richer Than Gold

You may have tangible wealth untold; Caskets of jewels and coffers of gold.
Richer than I you can never be -- I had a mother who read to me.

(Strickland Gillilan 1869-1954)

Мати й дитина

Індуський славний поет Рабіндранат Тагор підслухав розмову між дитиною й матір'ю.

-- Мамо, -- запитала дитина, -- звідки я прийшла? Де ти мене знайшла?

А мати, тулячи міцно дитину до своїх грудей і то сміючись, то плачучи від зворушення, відповіла:

-- Моє дорогеньке! Народилася ти в мойому серці, як моє бажання. Я бачила тебе в ляльках мого дитинства і щоранку, коли робила свого бога з глини, а потім ламала його, я думала про тебе. Ти стояла в моїх думках поряд із хатніми богами, і коли я їм молилася, я й тебе обожувала.

-- Ти жила в усьому мойому житті, в усіх моїх бажаннях і в моїй любові -- ти жила! Тебе було виплекано споконвіку в лоні несмертельного духа, що панує в нашій хаті.

-- За мого дівоцтва, коли розпустилися пелюстки мого серця, ти заповнювала його своїми пахощами. Твоя ніжна істота буяла в моїх молодих грудях, як сяйво ранішнього сонця.

-- Моє дорогеньке! Тебе дало мені небо, коли народжувалося світло, і на його хвилях, повних життя, ти приплила до мого серця.

-- І тепер, коли я дивлюся на тебе, мене охоплює подив перед великою таємницею -- чому ти, що належиш усьому світові, зробилася власне моєю дитиною . . .

-- І тому, побоюючись згубити тебе, я тулю тебе міцно до мого серця -- ти ж мій скарб найдорожчий!

Переповів Є. Онацький

Лебеді Материнства

Мріють крилами з туману лебеді рожеві,
Сплють ночі у лимані зорі сургучеві.

Заглядає в шибу казка сивими очима,
Материнська добра ласка в неї за плечима.

Ой біжи, біжи, досадо, не вертай до хати,
Не пущу тебе колиску синову гойдати.

Припливайте до колиски, лебеді, як мрії,
Опустіться, тихі зорі, синові під вії.

Темряву тривожили криками півні,
Танцювали лебеді в хаті на стіні,

Лопотіли крилами і рожевим пір'ям,
Лоскотали марево золотим сузір'ям.

Виростиш ти, сину вирушиш в дорогу,
Виростуть з тобою приспані тривоги.

У хмільні смеркання мавки чорноброві
Ждатимуть твоєї ніжности й любові.

Будуть тебе кликать у сади зелені
Хлопців чорночубих диво-наречені.

Можеш вибирати друзів і дружину,
Вибрати не можна тільки Батьківщину.

Можна вибрать друга і по духу брата,
Та не можна рідну матір вибирати.

За тобою завше будуть мандрувати
Очі материнські і білява хата.

І якщо впадеш ти на чужому полі,
Прийдуть з України верби і тополі.

Стануть над тобою, листям затріпочуть,
Тугою прощання душу залоскочуть.

Можна все на світі вибирати, сину,
Вибрати не можна тільки Батьківщину.

Василь Симоненко

Вступне слово на академії в роковини смерти
СИМОНА ПЕТЛЮРИ

25-го травня минає 77 роки з дня мученицької смерти незабутнього Сина України, невтомного борця за визволення Рідного Краю з московської неволі -

Симона Петлюри

Минуло 77 роки з того часу, як навіки перестало битись палаюче вогнем творчої любові до нас його багате чуттям серце, таке часто бідне на втіху і радість, таке густо поколене тернями з чужого тай рідного поля. Перестало битись те серце, що так болісно тремтіло й стискалось, коли бачило недолю й бідність рідних людей, коли не дочувалось належного братнього відгуку тих, кого кликало на спільну оборону зо всього окраденої України.

Минає 77 роки, як в останнє закрились ті очі, в яких так яскраво світилась тверда віра в нашу, здавалось вже, близьку перемогу над ворогом, в яких променіла надія на те, що „прийде час і нарід наш огнистим видом засяє в колі вільних народів", в яких горіла й безмежна любов до поневоленого народу. Палахкотіли колись ті очі і блискавками завзяття й помсти до ворогів, бо Симон Петлюра мав повне право разом із Шевченком сказати, „та неоднаково мені, як Україну злії люди присплять і в огні її окраденую збудять...". І став наш Велетень перетворювати слова поета в чин.

77 роки тому назад заніміли уста, які чарували слухачів прекрасними промовами, що підбивали під його вплив людей розумними доказами, твердою і непоборною переконливістю; заніміли уста, що так твердо й сміливо кликали до зброї, до бою, що так пестливо й побожно шептали:

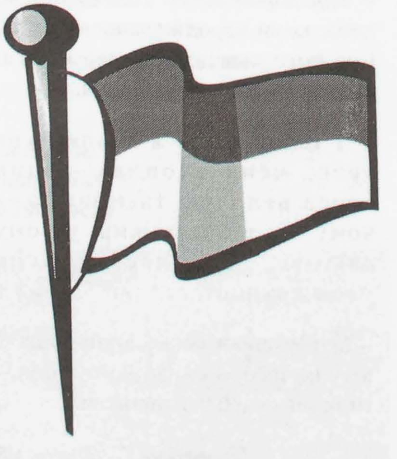
„Рідний краю, моя Україно!"

Перестав працювати невтомний розум Героя визвольного чину, що тверезо думав за десятки міліонів нашої нації, що охоплював і заглядав до кожної ділянки українського життя й державности, що й при найбільше несприятливих внутрішніх і зовнішніх обставинах, при надзвичайно заплутаних умовинах життя в крутіжі світової військової заверюхи безупинно шукав і нерідко знаходив можливо щасливий, згідний з честю народу збройний і лицарський вихід. Єднався тільки з чесними друзями, яким беззастереженно вірив і від самого початку свого свідомого національного життя завзято боровся з віроломною царською, червоною і білою Москвою.

Минуло 77 років, як 25-го травня, 1926 року на вулиці Парижа, підісланий червоною Москвою жидкомуніст Шварцбарт, сьома кулями убив Симона Петлюру, що всього себе від молодих літ й до останньої хвилини свого життя присвятив на службу рідному краю й досмертну боротьбу за його визволення зпід Москви.

Український народ лише після смерти зрозумів кого він втратив в особі Симона Петлюри.

Кожний українець в якого б'ється чесне серце і деб не занесла його доля, згадує сьогодні постать незломного борця за волю України й побожно схиляє чоло перед ним, що не жив а горів, і хоч вмер тілом -- живе і далі в душі всього українського народу.



SYMON PETLIURA
(1879 - 1926)

Seventy seven years ago, on May 25th, 1926, a Ukrainian hero, Symon Petliura, head of the Ukrainian Free Republic in Exile, was assassinated on the streets of Paris, France, by a Soviet Agent Smul Shwartsbart, and later buried at Montparnasse Cemetery. He was 47 years old.

His life story, his accomplishments, and the era in which he lived, would take months of study, discussion and analysis. A whole Ph.D. Thesis could be written about this time in the history of Ukraine.

The rebirth of the Ukrainian State, as the Ukrainian National Republic, on January 22nd, 1918, after centuries of struggle and subjugation was truly a great event in the history of Ukraine. The new State had to struggle with Russia on two fronts. The "whites" of Denikin were fighting to preserve the old Czarist order, and the "red" Bolsheviks of Communist Russia, in order to secure its existence.

Symon Petliura was born on March 10th, 1879, in the Poltava Raiyon, to a family of Cossack ancestry, just a few years after the abolition of serfdom, and Taras Shevchenko's writings, that truly gave back the Ukrainians their identity and pride.

Petliura studied in ecclesiastic schools, and then attended the Theological Seminary in Poltava. In 1901 he was dismissed from the Seminary because of his membership in the secret Ukrainian movement that gave birth to the Ukrainian Revolutionary Party in Poltava. The Church was under direct control of the self-anointed "Holy" Czars who for centuries controlled the people for "Holy Mother Russia" through the Church.

Further control by the Czars was exerted over the people by the Okranna, the Czars secret police and the forerunners of the KGB. The police were specially chosen and trained from the Khirkiz, who regularly attacked the Jewish "Shtetls" or communities, whenever the Jewish tax collectors, who were appointed by the princely landowners, dipped their fingers into the tax monies collected for the Czar and aristocracy. It was the Okranna and later the Cheka, the secret police, who committed the "Pogroms", wiping out whole villages to get the message out to leave the money alone. These Pogroms were even committed after the revolution, in spite of the fact that half of the Soviet Bolshevik leadership was Jewish.

Petliura was fascinated by the surging Ukrainian Revolutionary Movement, and in 1904 he went to Lviv, where he became involved with the publishing of "Selyanin" (the Peasant), the organ of the Ukrainian Revolutionary Party. Petliura went to St. Petersburg and then to Moscow, to co-edit the monthly journal "Ukrainske Zhytya" (Ukrainian Life). During the Russian Revolution in 1917, he was on the Western Front.

In March 1917, the All-Ukrainian Military Front and the Ukrainian Central Rada appointed him head of the Military Committee and Secretary of Military Affairs, charged to form and organize the Ukrainian Army.

My wife's father served in Petliura's 4th Halytska Division under Colonel Kossar (Leon Kossar's father) and he told me how he witnessed General Denikin pulling down the Ukrainian Flag at the railway station in Kiev as Petliura's Army was forced to pull back. I read that there was a Jewish Division in Petliura's Army. As the Army retreated it had to forage for food and water, and they were shot at, by enemies from all sides. At no time were there Pogroms effected by Petliura's Army. There were roving gangs and bandits who preyed on everyone. Petliura's Army was blamed for everything. An epidemic had also struck the Army and the populace, and this added to disorder and chaos.

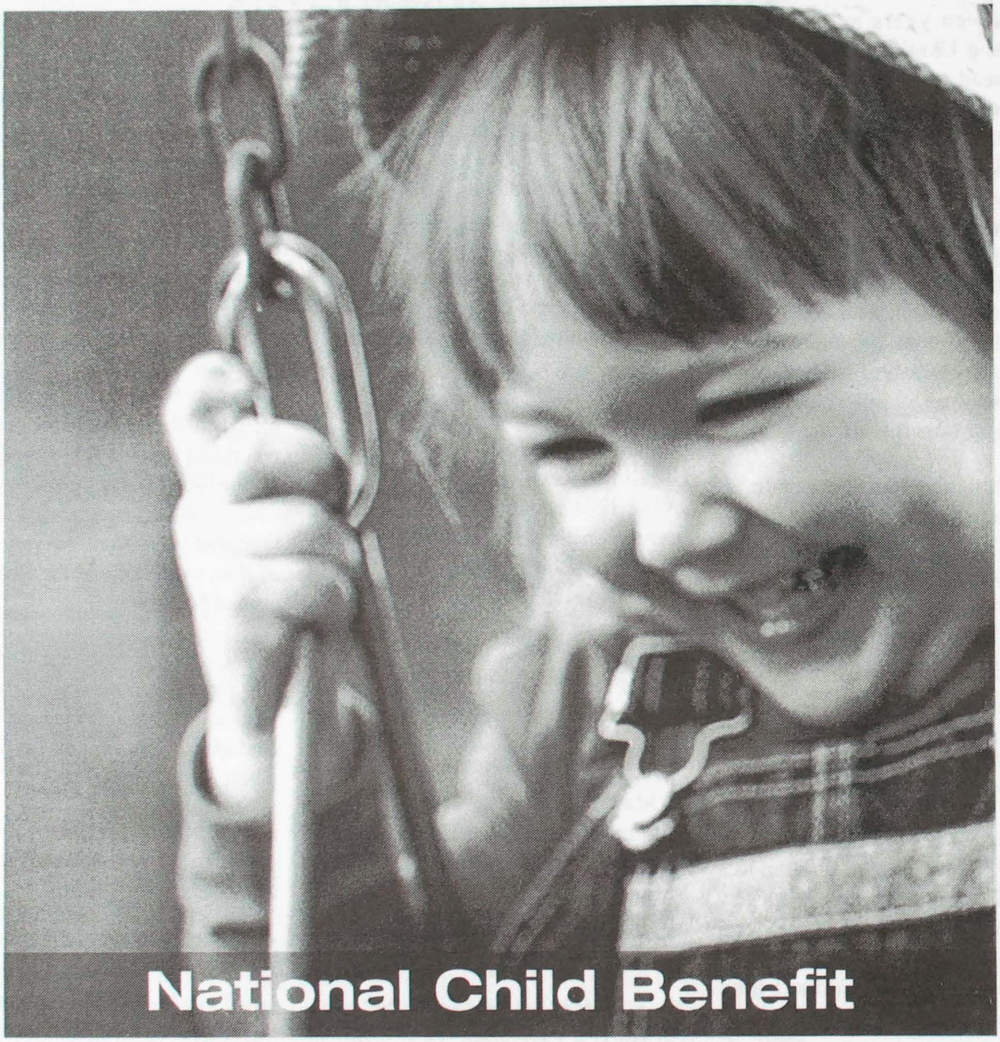
In 1919, Petliura became Chairman of the Directory that governed Ukraine and he was an uncompromising spokesman for independent Ukraine. From the Archives and from Ambassador Lotosky's book, Petliura recognized the role and importance of creating an independent Autocephalous Ukrainian Orthodox Church. Petliura sent Lotosky to Constantinople, but after two years of repeated attempts the Patriarch of Constantinople would not meet with him because he was afraid to recognize the new nation - Ukraine. To recognize the new nation and the Autocephalous (Independent) Kyivan Church, which had existed for nearly a thousand years from the very beginning of Rus, would offend the Russian Patriarch of Moscow.

The Ukrainian National Republic was the first country liquidated by the Soviets. Petliura moved on to Poland, Budapest, Geneva, and finally to Paris where he was murdered.

This is a short precise of the Life and Times of Symon Petliura and his role in the rebirth of Ukraine.

Even today, we have a part of Petliura's life with us. Petliura's sister Marianna was married to Mystyslaw Skrypnyk, who after her murder in 1940 by the Bolsheviks, became an Archbishop and later first Patriarch of Ukraine. Their son Yarko (Edmonton) and daughters Tamara Yarovenko and Maria Sochoverska attend our Cathedral regularly. Petliura's brother Alexander was the father of Volodymyr Petliura whose two sons Yurij and Oleksander and sister Christina are members of the Capella Bandurists of Toronto.

Speech delivered by William Sametz,
Sunday, May 18, 2003



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Жінові Постаті
Women of Influence

Nancy Kubow-Simonot

Nancy Kubow-Simonot grew up in St. Catharines and attended the Ukrainian Orthodox Church of St. George with her parents, Elsie and Ben Kubow, and her brother Tom.

She attended Ukrainian School and graduated from Ukraino-Znavstvo. As she was growing up, among all her extra-school activities, she went to Plast Camp, Bandura Camp in London, danced with the Dunai group, and belonged to CYMK-UOY. Later on, she taught Sunday School and Ukrainian dancing.

She went on to graduate from Sir Winston Churchill High School as an Ontario Scholar, and then went on to the University of Toronto to obtain her B.Sc.Phm. While there, she lived at St. Vladimir's Institute for four years where she made many friends.

Nancy is married to Steven Simonot and they have two lovely children, Matthew and Lara, who attend Sadochok at St. Volodymyr's Centre in Oakville.

After graduating, she gained a lot of experience working as a pharmacist-owner at Shopper's Drug Mart and at private pharmacies. She is a volunteer with the Osteoporosis Society in Hamilton and has also served on various committees for the Ontario Pharmacist Association.

Nancy has opened her own pharmacy in Hamilton at a medical building on Charlton St., next to St. Joseph's Hospital, and invites everyone to visit her or call her at:

Doctor's Choice Pharmacy
25 Charlton St. E., Hamilton ON
Tel: 905-526-1821

Submitted by Elsie Kubow

Marie Kishchuk and Katherine Labiuk receive the UCC Saskatchewan Provincial Council *"National Builders" Award*

Marie Kishchuk

Marie attended elementary and high school in Saskatoon as well as obtaining a Bachelor of Science in Home Economics and Masters degree in Continuing Education and in Modern Languages.

Marie has an extensive career of over 25 years in heritage management and consulting including conducting feasibility studies, long-range planning, administration, fundraising and management of specialized curatorial, documentation and publication projects. Specifically she served as director and curator of the Ukrainian Museum of Canada and accessed funding and managed the on-line cataloguing database for the Ukrainian Museum of Canada and its four branches. Marie's other feasibility and planning studies/pro-

jects range from feasibility studies for the Biggar and Windthorst museums, promotional brochures for Ukrainian historic sites in Saskatchewan, Interpretive Centres for Arborfield and Duck Lake, heritage planning study for the L'Association Fransaskoise of Zenon Park, museum and archives planning for the Ukrainian Orthodox Church of Canada, terms of reference for the Ukrainian Museum of Canada, plus others.

Marie has worked extensively in the areas of distance education, training and community development including: identifying and addressing needs of seniors for the Ukrainian Canadian Congress - Saskatchewan Provincial Council, training needs assessment and cross-cultural training for immigrants, curriculum design for the YWCA, about half a dozen SIAST programs, a number of programs for the Museums Association and training programs for volunteers of the Jeux Canada Games.

In addition to an extremely broad and successful professional career, Marie has been able to dedicate considerable time to community boards and committees. She currently is serving on seven boards/committees including the Ukrainian Museum of Canada, Ukrainian Women's Association of Canada - locally and provincially, Ukrainian Self-Reliance League of Canada - provincially, and Saskatoon's Women's Network. In the past she served on such diverse groups as the Saskatoon Chamber of Commerce, Vesna Festival, Canadian Association of Slavists, and Saskatoon Council on Aging. She is a Life Member of the Museums Association of Saskatchewan and the Ukrainian Museum of Canada.

Marie has in excess of 40 publications/projects to her credit, many of which are broad in scope. Among them are numerous ones that deal with Ukrainian and multicultural themes and projects.

Marie married Boris Kishchuk in 1956. They have five children: Natalie, Daniel, Barbara, Thomas, and Paul.

KATHERINE LABIUK

Katherine (Hrynewich) Labiuk, was born to the family of Wasyl and Wasylyna Hrynewich who emigrated to Canada in 1900 from Horodenka, Ukraine, and brought with them a few meager belongings, a store of fortitude, determination and an abundance of spirituality and deep faith in God.

Katherine received her elementary education in a one-room school, and her Grade 1X-X1 in the Wakaw High School. In 1935 she registered with the Saskatoon Normal School. Having completed her studies successfully, she began her teaching career in 1936. For nine years she taught in country schools in the Kindersley, Prince Albert and Kamsack areas.

In 1942 she married Nicholas Labiuk, a teacher with a keen interest in aeronautics, and the couple moved to Vancouver. After a short while the company relocated, and Katherine and Nicholas found themselves back in Saskatchewan. In the following years their chosen profession took them to the P. Mohyla Institute, where Nicholas filled the position of rector; also Sturgis and Canora where Katherine taught subjects such as English, Mathematics, and Home Economics.

In order to attend to the needs of her ailing husband, she retired in 1975 after 31 1/2 years of teaching.

She became a member of the Ukrainian Women's Association of Canada in 1936. Being a devoted member she has served in some capacity at the national, provincial and local levels. She supports the Consistory of the Ukrainian Orthodox Church of Canada, St. Andrew's College in Winnipeg, P. Mohyla Institute, and the Ukrainian Museum of Canada in Saskatoon. She also supports two Ukrainian Orthodox Churches - one in Genk, Belgium and the other in Paran, Brazil.

She financially assisted the translation project of the Ukrainian Encyclopedia and the Mykhailo Hrushevsky History of Ukraine-Rus. She is involved in the Ilarion (Ohienko) Foundation. For several years she conducted ESL classes for youth and adults. Since 1975 as a foster parent, she supported many needy children.

As a member of the museum committee from 1952 to 1956, her outstanding contribution was perhaps the transferring of recorded history and in particular of every artifact in both the main and branch museums. She became an active choir member at an early age and remains so today. A favourite activity at present is reading in the ConAgra Gateway Lodge, a home for seniors.

Mrs. Labiuk is one of the honorary members of the Maria Markovych Branch.

АННА ЗВОЗДЕЦЬКА

Сліди на Землі

Світ гарний. Не дивлячись на гіркоти помилок, немилосердні поступки війни, стихійні лиха та терористичні актизлих сил на зразок 11 вересня. Світ гарний витонченістю і досконалістю пейзажів, плавністю переходу ночі в день, злиттям неба і землі на тоненькій лінії горизонту, єдність буденних турбот і творчих злетів, безмежністю польоту думки, вирощеною в серцях любовю, зустрічами з хорошими, добрими, мудрими, трудолюбивими і талановитими людьми. Такі люди залишають ясний слід у спогадах сучасників та Сліди Добра і Правди на Землі. З багатьма такими жінками звела мене доля в відділі Союзу Українок, до якого я належу. Не проминаю нагоди висловити слова захоплення їхнім поступом життєвим дорогами. Одна з союзанок нещодавно, 26 лютого цього року, в рік Золотого Ювілею королеви Єлисавети, була нагороджена Медаллю Королеви за активну добровільну працю на теренах збереження Української мови і культури в Канаді. Це - пані Анна Звоздецька. Привітна і сильна, правдива і справедлива, вимоглива і терпелива, зоряно-талановита, недаремно і прізвище в неї - *Звоздецька.*

Виростала вона такою на просторах Саскачевану, в родині Марії та Івана Григорів, в домі, де освіта і історія рідного народу були в глибокій пошані. Одружилася з Іллєю Звоздецьким, мешкали в Сангудо, Альберта. Там вони організували громаду і відділ Союзу Українок Канади ім. Лесі Українки. Громада збудувала Народний Дім, Успіння Пресвятої Богородиці, де щомісяця відбувалося Богослужіння, а їх гостинний дім завжди був відкритий для священників, які могли в них зупинитися. Не одну неділю вони родинно відспівали Богослуження. Анна Звоздецька організувала СУМК і була їх інструкторкою. Вчила українську мову, колядки,

писати писанки і пекти українське печиво. Виростила чотирьох дітей. Навчання музиці та українській мові було непорушним правилом в її сім'ї. Звичайно, приймала участь в освітянських справах, працювала в двомовній програмі. Навчала в українському садочку та передшкіллі протягом шести років, готувала дидактичні матеріали, необхідні для навчання. Була головою Council of Ukrainian School for Alberta and British Columbia протягом шести років, допомагала в школах. За добровільне навчання української мови в школах протягом п'ятнадцяти років нагороджена Сертифікатом Канадського Українського Комітету Альберти.

Пані Анна присвятила себе вихованню дітей і служінню сучасникам. В 1977-1981 роках вона була відповідальною за молодший відділ СУМК в крайовій управі, тому багато часу присвятила молоді: літні табори, підготовка драматичних вистав, семінарів, концертів, лекцій-всеможливих форм і способів досягнення духовного контакту з підростаючими дітьми. Саме цей контакт, невидимий зв'язок почуттів і вражень перетворює відособлених людей у однодумців і друзів. А це - послужило запорукою успіху драми „Азор", написаної Анною Звоздецькою. В 1987 році, в Саскатуні, в час святкування Тисячоліття Християнства на Україні, пані Анна написала драму „Вірні Діти" і підготувала її з сумківцями. За успішну виставу їм було вручено трофею Базюків. Анна Звоздецька вже дуже багато років активно працює на різних рівнях Союзу Українок Канади: у Централі, в Провінційній та Локальній управах, різних комітетах, над різними проектами. Вона - як те джерело, з якого все починалося: послуживши, як Голова Крайової та Провінційної Управу Союзу Українок Канади, вона подорожувала по Канаді, організовуючи семінари, виставки і виступаючи з глибоко змістовними промовами.

Вона не міняється з роками. Багато років пізніше, в наші дні, в 2001 році, її досвід, вміння і творчий настрій принесли успіх і нашому пізнавально - розважальному

Continued on page 28

Spirituality

Sayings of the DESERT MOTHERS

Following are some sayings of three holy mothers of the desert from the early centuries, Theodora, Sarah, and Syncletica. These sayings are excerpted from "The Sayings of the Desert Fathers", translated by Benedicta Ward, S.L.G., published in 1975 by Cistercian Publications, WMU Station, Kalamazoo, MI 49008.

THEODORA

Theodora was one of the great women ascetics of the desert. Palladius mentions a Theodora "the wife of the tribune who reached such a depth of poverty that she became a recipient of alms and finally died in the monastery of Hesychas near the sea." She consulted Archbishop Theophilus and appears as a woman consulted by many monks about monastic life.

1. Amma Theodora asked Archbishop Theophilus about some words of the apostle saying, "What does this mean, 'Knowing how to profit by circumstances'?" (Col. 4:5). He said to her, "This saying shows us how to profit at all times. For example, is it a time of excess for you? By humility and patience buy up the time of excess, and draw profit from it. Is it the time of shame? Buy it up by means of resignation and win it. So everything that goes against us can, if we wish, become profitable to us."

2. Amma Theodora said, "Let us strive to enter by the narrow gate. Just as the trees, if they have not stood before the winter's storms cannot bear fruit, so it is with us, so it is with us; this present age is a storm and it is only through many trials and temptations that we can obtain an inheritance in the kingdom of heaven."

3. She also said, "It is good to live in peace, for the wise man practices perpetual prayer. It is truly a great thing for a virgin or a monk to live in peace, especially for the younger ones. However, you should realize that as soon as you intend to live in peace, at once evil comes and weighs down your should through *accidie*, faintheartedness, and evil thoughts. It also attacks your body through sickness, debility, weakening of the knees, and all the members. It dissipates the strength of soul and body, so that one believes one is ill and no longer able to pray. But if we are vigilant, all these temptations fall away. There was, in fact, a monk who was seized by cold and fever every time he began to pray, and he suffered from headaches, too. In this condition, he said to himself, 'I am ill, and near to death; so now I will get up before I die and pray.' By reasoning in this way, he did violence to himself and prayed. When he had finished, the fever abated also. So, by reasoning in this way, the brother resisted, and prayed and was able to conquer his thoughts."

4. The same Amma Theodora said, "A devout man happened to be insulted by someone, and he said to him, 'I could say as much to you, but the commandment of God keeps my mouth shut.'" Again she said this, "A Christian discussing the body with a Manichean expressed himself in these words, 'Give the body discipline and you will see that the body is for him who made it.'"

5. The same Amma said that a teacher ought to be a stranger to the desire for domination, vain-glory, and pride; one should not be able to fool him by flattery, nor blind him by gifts, nor conquer him by the stomach, nor dominate him by anger; but he should be patient, gentle and humble as far as possible; he must be tested and without partisanship, full of concern and a lover of souls.

6. She also said that neither asceticism, nor vigils nor any kind of suffering are able to save, only true humility can do that. There was an anchorite who was able to banish the demons; and he asked them, "What makes you go away? Is it fasting?" They replied, "We do not eat or drink." "Is it vigils?" They replied, "We do not sleep." "Is it separation from the world?" "We live in the deserts." "What power sends you away then?" They said, "Nothing can overcome us, but only humility." "Do you see how humility is victorious over the demons?"

7. Amma Theodora also said, "There was a monk, who, because of the great number of his temptations said, 'I will go away from here.' As he was putting on his sandals, he saw another man who was also putting on his sandals and this other monk said to him, 'Is it on my account that you are going away? Because I go before you wherever you are going.'"

8. The same Amma was asked about the conversations one hears; "If one is habitually listening to secular speech, how can one yet live for God alone, as you suggest?" She said, "Just as when you are sitting at table and there are many courses, you take some but without pleasure, so when secular conversations come your way, have your heart turned towards God, and thanks to this disposition, you will hear them without pleasure, and they will not do you any harm." [. . .]

10. Another of the old men questioned Amma Theodora saying, "At the resurrection of the dead, how shall we rise?" She said, "As pledge, example, and as prototype we have Him who died for us and is risen, Christ our God."

Sarah

1. It was related of Amma Sarah that for thirteen years she waged warfare against the demon of fornication. She never prayed that the warfare should cease but she said, "O God, give me strength."

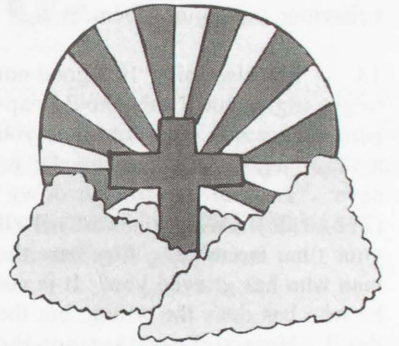
2. Once the same spirit of fornication attacked her more insistently, reminding her of the vanities of the world. But she gave herself up to the fear of God and to asceticism and went up onto her little terrace to pray. Then the spirit of fornication appeared corporally to her and said, "Sarah, you have overcome me." But she said, "It is not I who have overcome you, but my master, Christ." [. . .]

5. Amma Sarah, said, "If I prayed God that all men should approve of my conduct, I should find myself a penitent at the door of each one, but I shall rather pray that my heart may be pure towards all."

6. She also said, "I put out my foot to ascend the ladder, and I place death before my eyes before going up it."

7. She also said, "It is good to give alms for men's sake. Even if it is only done to please men, through it one can begin to seek to please God."

8. Some monks of Scetis came one day to visit Amma Sarah. She offered them a small basket of fruit. They left the good fruit and ate the bad. So she said to them, "You are true monks of Scetis."



Syncletica

1. Amma Syncletica said, "In the beginning there are a great many battles and a good deal of suffering for those who are advancing towards God and afterwards, ineffable joy. It is like those who wish to light a fire; at first they are choked by the smoke and cry, and by this means obtain what they seek (as it is said: 'Our God is a consuming fire' [Heb. 12:24]): So we also must kindle the divine fire in ourselves through tears and hard work." [. . .]

3. She also said, "Just as the most bitter medicine drives out poisonous creatures so prayer joined to fasting drives evil thoughts away."

4. She also said, "Do not let yourself be seduced by the delights of the riches of the world, as though they contained something useful on account of vain pleasure. Worldly people esteem the culinary art, but you, through fasting and thanks to cheap food, go beyond their abundance of food. It is written: 'He who is sated loathes honey' (Prov. 27:7). Do not fill yourself with bread and you will not desire win."

5. Blessed Syncletica was asked if poverty is a perfect good. She said, "For those who are capable of it, it is a perfect good. Those who can sustain it receive suffering in the body but rest in the soul, for just as one washes coarse clothes by trampling them underfoot and turning them about in all directions, even so the strong soul becomes much more stable thanks to voluntary poverty." [. . .]

7. She also said, "Many are the wiles of the devil. If he is not able to disturb the soul by means of poverty, he suggests riches as an attraction. If he has not won the victory by insults and disgrace, he suggests praise and glory. Overcome by health, he makes the body ill. Not having been able to seduce it through pleasures, he tries to overthrow it by involuntary sufferings. He joins to this, very severe illness, to disturb the faint-hearted in their love of God. But he also destroys the body by very violent fevers and weighs it down with intolerable thirst. If, being a sinner, you undergo all these things, remind yourself of the punishment to come, the everlasting fire and the sufferings inflicted by justice, and do not be discouraged here and now. Rejoice that God visits you and keep this blessed saying on your lips: 'The Lord has chastened me sorely but he has not given me over unto death' (Ps. 118:18). You were iron, but fire has burnt the rust off you. If you are righteous and fall ill, you will go from strength to strength. Are you gold? You will pass through fire purged. Have you been given a thorn in the flesh (2 Cor. 12:1)? Exult, and see who else was treated like that; it is an honour to have the same sufferings as Paul. Are you being tried by fever? Are you being taught by cold? Indeed

Scripture says: 'We went through fire and water; yet thou has brought us forth to a spacious place' (Ps. 66:12). You have drawn the first lot? Expect the second. By virtue offer holy words in a loud voice. For it is said: 'I am afflicted and in pain' (Ps. 69:29). By this share of wretchedness you will be made perfect. For he said: 'The Lord hears when I call him' (Ps. 4:3). So open your mouth wider to be taught by these exercises of the soul, seeing that we are under the eyes of our enemy." [. . .]

9. She also said, "When you have to fast, do not pretend illness. For those who do not fast often fall into real sicknesses. If you have begun to act well, do not turn back through constraint of the enemy, for through your endurance, the enemy is destroyed. Those who put out to sea at first sail with a favourable wind; then the sails spread, but later the winds become adverse. Then the ship is tossed by the waves and is no longer controlled by the rudder. But when in a little while there is a calm, and the tempest dies down, then the ship sails on again. So it is with us, when we are driven by the spirits who are against us; we hold to the cross as our sail and so we can set a safe course."

10. She also said, "Those who have endured the labours and dangers of the sea and then amass material riches, even when they have gained much desire to gain yet more and they consider what they have at present as nothing and reach out for what they have not got. We, who have nothing of that which we desire, wish to acquire everything through the fear of God."

11. She also said, "Imitate the publican, and you will not be condemned with the Pharisee. Choose the meekness of Moses and you will find your heart which is a rock changed into a spring of water."

12. She also said, "It is dangerous for anyone to teach who has not first been trained in the 'practical' life. For if someone who owns a ruined house receives guests there, he does them harm because of the dilapidation of his dwelling. It is the same in the case of someone who has not first built an interior dwelling; he causes loss to those who come. By words one may convert them to salvation, but by evil behaviour, one injures them."

13. She also said, "It is good not to get angry, but if this should happen, the Apostle does not allow you a whole day for this passion, for he says: 'Let not the sun go down' (Eph. 4:25). Will you wait till all your time is ended? Why hate the man who has grieved you? It is not he who has done the wrong, but the devil. Hate sickness but not the sick person." [. . .]

18. She also said, "It is written, 'Be wise as serpents and innocent as doves' (Matt. 10:16). Being like serpents means not ignoring attacks and wiles of the devil. Like is quickly known to like. The simplicity of the dove denotes purity of action."

19. Amma Syncletica said, "There are many who live in the mountains and behave as if they were in the town, and they are wasting their time. It is possible to be a solitary in one's mind while living in a crowd, and it is possible for one who is a solitary to live in the crowd of his own thoughts." [. . .]

21. She also said, "Just as a treasure that is exposed loses its value, so a virtue which is known vanishes; just as wax melts when it is near fire, so the soul is destroyed by praise and loses all the results of its labour."

22. She also said, "Just as it is impossible to be at the same moment both a plant and a seed, so it is impossible for us to be surrounded by worldly honour and at the same time to bear heavenly fruit." [. . .]

24. She also said, "We must arm ourselves in every way against the demons. For they attack us from outside, and they also stir us up from within; and the soul is then like a ship when great waves break over it, and at the same time it sinks because the hold is too full. We are just like that: we lose as much by the exterior faults we commit as by the thoughts inside us. So we must watch for the attacks of men that come from outside us, and also repel the interior onslaughts of our thoughts." [. . .]

26. She also said, "Just as one cannot build a ship unless one has some nails, so it is impossible to be saved without humility."

27. She also said, "There is grief that is useful, and there is grief that is destructive. The first sort consists in weeping over one's own faults and weeping over the weakness of one's neighbours, in order not to destroy one's purpose, and attach oneself to the perfect good. But there is also a grief that comes from the enemy, full of mockery, which some call *accidie.* This spirit must be cast out, mainly by prayer and psalmody."

Canada has turned the corner on SARS.

Respected health professionals and specialists in disease control are all coming to the same conclusion: Canada has turned the corner on SARS. To put things in perspective, Health Canada believes it is important to remember the following points:

- **The number of people who have recovered from SARS is going up.**
- **The total number of people in quarantine is going down.**

" **Canada has provided such enormous leadership** to all of us in the global community."

Dr. Julie Gerberding, Director of U.S. Centers for Disease Control in Atlanta – Global News 6:30 p.m., Friday, May 2, 2003

" **Canada was doing everything right**, including screening passengers as they left."

Dr. David Heymann, World Health Organization, Executive Director of Communicable Diseases – Closing news conference, Special international meeting on SARS – Toronto, Thursday, May 1, 2003

" **It's safe** to travel to Toronto."

Dr. Paul Gully, Health Canada – Toronto Star, Thursday, April 24, 2003

" **Toronto continues to be a safe place**. Anyone who's travelling to Toronto, either for business or pleasure, should be reassured that it is safe to do so."

Dr. Colin D'Cunha, Commissioner of Public Health and Chief Medical Officer of Health – Toronto Star, Thursday, April 24, 2003

Thanks to the ceaseless efforts and hard work of health care workers, the threat of SARS is being dealt with across the country. As for Toronto, all the facts indicate that it is safe to work, live and travel there.

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For centuries our culture has embraced the care of our loved ones who will imminently fall asleep in the Lord. Who among us doesn't know a relative, friend, or neighbour who has tended to the final needs of a loved one in their last stages of this earthly life, or who haven't lived through the experience themselves? While working in the field of hospice palliative care, I learned about the many integral elements of caregiving situations -- patient and family relationships, pain and symptom management, understanding grief, preparing funeral arrangements, home care. It was an enjoyable task to provide straightforward information and guidance to individuals, families and volunteers who were certainly dear but nearly strangers. Yet when the time arrived for me to become involved in the care of a loved one, almost all of the guidance that I had once so easily given to others flew right out the window, as they say. Experiencing the caregiving phenomenon from an entirely different angle altogether, I am ever thankful for the guidance that my family continues to receive from many who have previously tread the challenging and incredibly worthwhile path of caring for a loved one at home. It is no great surprise to any of us that in the ongoing care of our father, it is our mother, with her infinite wealth of love, devotion, courage and patience, who has been our greatest teacher.

Thankfully, a bit of time spent working in the field of death and dying provided me with some knowledge of the wealth of resources available to caregivers and their loved ones. Among one of the most valuable resources available is a book entitled "Family Hospice Care: Pre-planning & Care Guide" by Harry van Bommel (Resources Supporting Family and Community Legacies Inc., Scarborough, Ontario, 1999. ISBN 1-55307-002-X). Mr. van Bommel generously shares his insights into end-of-life care, gathered from the experiences of caring for his mother, his father, and his grandfather. In addition to providing simple and straightforward information on practical concerns (such as effective pain and symptom control; patient, family and caregiver rights and responsibilities; finding and using personal and community support resources), the author offers encouragement and information on how we can endeavour to meet the physical, emotional and spiritual needs of our loved one who is ill and the rest of our family and friends involved in the care.

For anyone who has, is, or will have the privilege of providing care to a dying loved one, this book is an outstanding resource. Mr. van Bommel has kindly granted Promin permission to reprint the following excerpt from his publication. Following is a portion of <u>Chapter 7: Care for the Caregivers</u>, which I have found particularly helpful in supporting both my father in his illness, as well as my mother and the rest of my family in caring for him. I pray that you will also find some helpful inspiration in Mr. van Bommel's honesty and openness.

- Ed.

Care for the Caregivers

Caring for others in such a personal and intimate way as palliative care is one of the most fulfilling and life-defining opportunities in our lives. When you care for someone else you know in your heart, mind and soul that you are making a real difference in that person's life. Caregiving gives us that unique opportunity to remember what is truly valuable in our lives and within our families and community. Caring is not always easy. It can be physically exhausting, mentally taxing and emotionally draining. It can also be exhilarating, rejuvenating, peaceful, joyful and awe inspiring.

Immediate Needs

When I began caring for my parents and my grandfather, I was concerned about their physical needs first and then their emotional and spiritual needs. I was not interested in people's advice that I needed to take better care of myself, get more help at home, or even that I should get back to work. I may not have been prepared for the demands of taking care of loved ones at home but I had a lifetime of preparation in a loving family to want to be with my parents and grandfather in their last months.

What other people did not understand was that I had a whole life ahead of me. Later on I could eat well, sleep longer, work and enjoy myself. Right then, I only had a few months to be with my mother, my father and my grandfather. I was not trying to be a martyr. I was not ignoring my own emotional and spiritual needs. I was fulfilling them as best I could. Taking care of my loved ones was demanding, fulfilling and terribly important to me. I did it for me as much as I did it for them. They needed me. I needed them.

Yes, I hurt myself physically by ignoring my diet, exercise and time to be alone. After my father's death I could

barely move my neck for months. However, I was fulfilling one of my greatest needs to be with my parents and grandfather, revel in our love and our family history. No family is perfect. No family has perfect relationships within it. However, I would never have any of the regrets that begin with sentences like: "If only I had....". What a legacy that time together is for me. I am a better husband, father, friend and neighbour because of those intense times.

Would I do it differently today? Yes. I know more now. I can take better care of myself so that my loved ones are not as worried about me. People who are dying still worry a great deal about the people who are caring for them. By taking care of ourselves, we can minimize some of that worry.

I hope some of what I present is helpful. Do what you need to do to make this time as fulfilling and meaningful as possible. You will not have this particular opportunity again.

Long-term Needs

Although we might hurt ourselves in short-term caregiving situations, we must be wiser when we care for someone for a long time. It might be all right to use caregiving as an excuse not to eat and drink well, exercise or sleep well. However, when you do this for any length of time you will hurt yourself dramatically and you will hurt the person you are caring for.

Just as patients need support to meet their physical, emotional, spiritual, and information needs, so do family members and professional and volunteer caregivers.

Knowledge and experience can deepen our reservoir of hope and courage. Eileen McArthur explains: "As a volunteer in palliative care and later as a trainer of palliative care volunteers, I gained an understanding and a good deal of insight which served me well when I was faced with the impending deaths of my mother and my brother. My hospital experience provided me with the knowledge and experience that helped and supported both my family and me when we became the caregivers for our loved ones. The stories in Chapter 4 of this book are very similar to many of my personal and hospital experiences of the human drama and emotions observed. I saw courage, great courage, in patients and their families and I also witnessed great sadness, disappointment and guilt. I consider it a privilege to have been involved with a palliative care unit in a hospital and I know that this interest in helping to provide a 'good death' for the terminally ill will never wane."

Practical Supports

❁ We hear only about 20% of what someone says and forget about 80% of that within one day. That leaves us remembering only about 4% of our conversation. During times of great stress, we probably forget even more. As we look at ways to improve how we care for ourselves and for others, we must always remember this simple fact. Most problems and conflicts between people stem from this simple fact. You 'know' I said one thing and I 'know' I said something else. If we fight over who is right, we will never improve our communication and improve our relationship. If you have a conflict, assume there was a communication problem and start over. That might help fix most situations.

❁ Active listening is a skill that involves listening to what a person says while also questioning what they might not be saying, and why. Active listening also involves looking at the person's body language to see if what they are saying is consistent with how they look. Never assume you can 'read' someone's body language. Use the person's body language as clues to use in questions. For example, if someone is saying they are very happy to see you but they are wincing at the same time, find out if they are in pain or discomfort or if they are thinking about something else while talking with you.

❁ You can always tell when people are **not** practicing active listening. If there is no silence in a conversation then people are thinking up their own replies to someone's comments while the other person is still talking. This is not active listening. A good listener uses the silence after someone finishes talking to think about what was said and, perhaps, rehearse what they want to reply.

❁ Take care of yourself physically, emotionally and spiritually. That means that you need to eat some healthy food (get neighbours and friends to do some cooking for you and you can freeze it until you are ready) and healthy drinks. Pray or meditate to feel the comfort that this gives you. Take some time for a quick walk around the block or some other light exercise. Sleep as much of a normal sleep as you can. Get others to give you extra time for 'cat naps'.

❁ Remember that caregiving is mutual. The person you are caring for must be allowed to give some care to you in return, if they can. Too often we do not want to 'bother' the person with our concerns, worries or needs. They need to be wanted as much as you do so let the caregiving be mutual. As their illness progresses, they will not be able to do as much of that. However, there is a special gift that even people in comas offer us: they give us quiet time to think about what is important in our lives and what we may want to do with the rest of our lives that makes sense to us. Use the time well because it truly is a wonderful gift.

❁ You need to get as much information as you want to understand what you can do, how you can do it well and where you can turn to for help.

Practical advice is available in books like *Caring for Loved Ones at Home*.

❁ The more connected you are to your family, friends, neighbours, colleagues from work, your community and your cultural and spiritual community, the better you are able to deal with the ups and downs of caring for your loved one who is dying.

❁ In periods of overwhelming stress, you might find it helpful to concentrate on a quote or prayer. At one point in caring for my mother, I did not think I could go on. She was throwing up and all I could do was hold the vomit tray and help as best I could. I thought I was going to be physically ill myself or faint. I remembered a paraphrased version of a verse from the Bible and I kept repeating it over and over again to focus me on helping her rather than becoming sick myself. The verse helped me concentrate on something other than my fear. The verse as I remembered it from John 14:27 was, "Peace I give you, my peace I give unto you: not as the world giveth, give I unto you. Let not your heart be weary, neither let it be afraid." Your own religious or poetic background may help you find a similar quote or prayer.

❁ There are some **mistaken ideas** about the kind of person you need to be to care for someone at home:

You need unlimited energy. What, in fact, you really need is enough support from others so you can all pool your energy together to help the person who is ill.

You have to accept all the responsibilities on your own shoulders. No one's shoulders are that big, so share the responsibilities so you have more time to enjoy each other's company.

If you look after yourself, you are selfish. How little we must think of the person who is ill to think that they do not care about our well being. If you do not take care of yourself you will probably make the person who is ill feel worse about their situation. This is a mutual experience and everyone must help each other and themselves stay as healthy and comfortable as possible.

If you are exhausted, you must really care about the person who is ill. Plan to take some time off (often called respite care). It may mean taking a few days off from caregiving. It may mean the person you are caring for goes to a hospice or respite program for a few days to get their pain and symptoms under better control while you rest at home. When my grandfather was ill, I took a few days to travel to my niece's baptism. It wasn't easy leaving him (for either of us) but we knew it was necessary and my niece and I now have a lifelong memory to share of that important event.

People should know what we need and offer it to us. It just isn't going to happen that way for most people. People need specific requests to know how they can help you. You have to ask -- even your own family -- so that their help can be specific, useful and timely. Most people do not know how to offer help but are most willing to help if asked.

You might ask for help with practical chores around the house. You might ask someone to pray with you in quiet. You might ask someone to go for a walk for an hour to enjoy the fresh air and company. You might ask someone you know who works in health care to answer some questions about your loved one's care. You might ask someone to watch some television with you or go to a movie together. You might ask someone to stay with your loved one while you go out for an ice cream.

The more you ask different people to help in different ways, the more support you will get. If you do not ask, and people do not know how to offer, you will be alone.

God will take care of you. God will help you spiritually and emotionally. At the same time you need to help yourself. Get support from family, friends, special groups, telephone calls with loved ones far away, moderate exercise, massage, books, good nutrition (and some special treats that may not be on the nutritionists' top ten list!), some time away for a night or two rest (called respite care), some fun everyday, writing a journal or diary, sleeping a little more, a walk in nature, reading a good book, some calming music, silence and a talk with a favourite pet. Most of these things do not have to take a lot of time but all of them will help give you an extra bit of energy. This is not selfish; it really is about meeting the loving needs of the person you are caring for and some of your own needs as well.

Don't spend a lot of time thinking about your feelings. When we think about how we are feeling and when we take the time to express our feelings through talking, crying, walking or praying, we can move beyond our own feelings and be more supportive of others. When we block off our own feelings, we are more likely to block out other people's feelings too. Denying our feelings may

provide us with temporary relief from dealing with them, and this denial can be very necessary when faced with overwhelming responsibilities and feelings. Long-term denial, however, may lead to or worsen, physical or mental illnesses that could be prevented or minimized. Eventually, you will deal with your feelings, our bodies and mind force us to deal with them, whether we want to or not. If you deal with your emotions every day, it minimizes the chance of being overwhelmed by denied emotions later on.

❁ Sometimes when we try to care for someone else we lose sight of what is helpful and who else may need us. A mother caring for a dying child is torn between being with that child as much as possible while also wanting to be with her husband and other children. This most troubling dilemma must be faced squarely with the help of one's family and friends. We cannot be all things to all people but we cannot completely isolate ourselves from others who need us even as we care for someone we truly love.

❁ Sometimes it is necessary to say no. No, you cannot do everything for everyone. No, you cannot stop working. No, you need to see your children. No, you need some time for yourself. Saying no can be very difficult for those who see their role as caregiving. In North American society, we still assume that caregiving is mostly for women. This puts a completely unfair responsibility on women, especially those who are caring for several people at the same time and prevents men from reaping the benefits of caring for others. Caregiving can be exhausting if left to a few. It is in sharing the care, women and men together, that minimizes the health risks of caring while fulfilling some of our most fundamental cravings for feeling needed and feeling part of a family and community.

We are under the illusion that it 'is better to give than to receive'. This illusion supports our intuitive feeling that "I'd rather be helping someone who is dying, than being the dying person myself." This sets up an unequal relationship. At some point, you will be the one receiving someone's care and if they treat you unequally you will resent it too. Saying no is one way to show respect and caring. Just as children who are grieving need boundaries and rules, so do adults. Show that you understand that you need care as well by saying no to others that may be demanding too much care from you.

When you recognize the equality of caregiving and receiving care, you enter in the realm of true love and compassion. You will be a real person again rather than a caregiver or server. You can find that well of true love that you have shared before the person's illness. You can become husband and wife, brother and sister, parent and child again and revel in those wonderful relationships. You can find that balance between love, gratitude and service that is so fulfilling.

❁ It can be very helpful to have a private space where you can go to hide, sleep, re-energize, pray and think. Even if it is just down the hallway, it is a place to recover your energy and perspective.

❁ Sometimes when I get overwhelmed by what I expect of myself and what others might expect from me I take a deep breath, close my eyes and ask myself four questions:

1. What is it that I can do to help my loved one?

2. What is it that I cannot do to help my loved one no matter how much I wish I could? (e.g., I cannot cure them. I cannot make them work out problems with other family members. I cannot make them take their medication if they do not want to.)

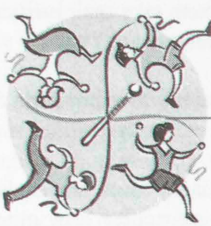
3. What is it that my loved one can do to help me?

4. What is it that my loved one cannot do to help me no matter how much they wish they could? (e.g. They may not have the skills to communicate all their feelings to me. They may be incapable of knowing how much you love them.)

This exercise helps me focus on the possible rather than become overwhelmed by the impossible.

❁ There is now a wealth of books, videos, and audiotapes with the stories of people in similar circumstances to you. Borrow them from the library. Ask for copies from friends who ask what they can do to help. People have found ways to make caregiving both more enjoyable and less demanding. Learn from them and teach others.

❁ Consider having a support circle, like the one described later in this book, to help you and the person who is ill. Such a circle can minimize some of the chores or tasks you do not enjoy as much yourself, so that you can concentrate on those things that have the most meaning for you.



For Our Children

Нашим Дітям

Зайчик і маргаритка

Сонечко тільки-що встало і дуже здивувалося, що по лісі ходить маленький сірий зайчик. Адже маленькі сірі зайчики люблять довго спати.

Наш зайчик ходив і ходив по лісі й журився. На ньому було чистеньке вбрання, і це теж було дивно -- адже на маленьких сірих зайчиках рідко буває таке чистеньке вбрання. Хіба що у свято.

Сонечко, яке, гарно вмившися росою, уже прогулювалось по небі, кинуло один промінчик на зайчика і спитало:

-- Маленький сірий зайчику, чому ти так рано встав?

-- Бо маю велику журбу, -- відповів зайчик.

-- А чому ти так гарно одягнений?

-- Бо сьогодні свято.

-- А яке ж це свято?

-- Свято мами.

-- То чого ж ти журишся?

-- Бо не знаю, що подарувати своїй мамі. Ходжу і ходжу по лісі і ще нічого не придумав. А мама, сіра зайчиха, незабаром уже прокинеться, і тоді з чим я її привітаю?

-- Я думаю, що вистачить, коли її поцілуєш і будеш дуже чемний.

-- Я й так буду чемний, але це мало.

-- Тоді дивися, щоб не забруднити свого чистенького святкового вбрання, і мама буде рада.

-- Я й так чистий, але це мало.

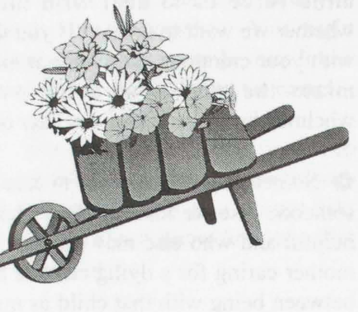
-- Гм, гм, -- сказало накінець сонечко, -- справді, не знаю, що тобі порадити.

-- І я не знаю, що собі порадити -- зітхнув маленький сірий зайчик.

-- А я знаю! -- шелеснуло щось у траві, -- знаю!

-- Хто це? -- здивовано перепитав зайчик.

-- Це я, лісова маргаритка -- біла



квітка. Нахилися трошки, то мене побачиш.

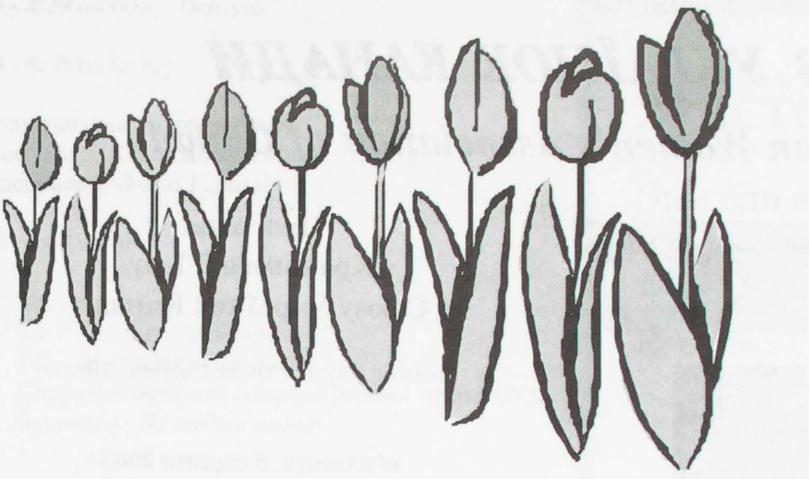
Маленький сірий зайчик нахилився і побачив чудову маргаритку, яка всміхнулась до нього так весело і мило, що зайчик забув свою журбу і сказав:

-- Ти дуже, гарна, маргаритко.

-- Ось і зірви мене і занеси своїй мамі. Думаю, що їй теж сподобаюся. А коли поставиш мене у глечик з росою, буде мені дуже добре і тоді звеселятиму твою маму, і це буде дуже гарний дарунок...

...Коли сіра зайчиха прокинулася, побачила перед собою свого синочка -- маленького сірого зайчика. На ньому було чистеньке вбрання і тримав він у руці чудову білу квітку -- лісову маргаритку.

(I.P.)



МАМИН ДЕНЬ

Як стрибнуло сонечко
Вранці у віконечко,
Стрепенулось: „Ах!"
Задивилось в Галочку
Прибрану мов кралечку
З квітами в руках!!

Ой куди ж це Галочка,
Дівчинка мов лялечка,
Рано так спішить?
-- Оченята світяться,
Пахне квітів китиця,
Кіска мерехтить!

Глянула в віконечко,
Привітала сонечко
-- Пальцем в шибку: брень!
„Йду вітати ненечку;
Квітів несу жменечку,
Нині ж Мамин День!"

МАМУ ДУЖЕ Я ЛЮБЛЮ

Перший промінь засвітився
У віконечко у нас.
Мама встала, брат підвівся,
І мені вставати час.

Застеляю ліжко вміло,
Підбиваю подушки.
Узяла пахуче мило
І вмиваюсь залюбки.

Ну, а де це мій гребінчик?
Зараз кіску розчешу
І на самий її кінчик,
Тую стрічку пов'яжу.

Мама так в'язать навчила
Маму дуже я люблю.
Мама ніжна, мама мила...
Я для неї все зроблю...

В. Ткаченко

Children, obey your parents in the Lord,
for this is right.
"Honour your father and mother" --
which is the first commandment
with a promise --
"that it may go well with you
and that you may enjoy long life
on the earth."

(Ephesians 6:1-3 NIV)

СОЮЗ УКРАЇНОК КАНАДИ

Ukrainian Women's Association of Canada

News from the UWAC National Office - Вісті з централі -

Соня Бейзик, голова централі

Крайовий З'їзд СУС відбудеться в Келгері, Альберта від 7 до 10 серпня, 2003 р. Заохочую якнайбільше делегатів і гостей прибути, щоб спільно поговорити, дискутувати та рішати про наступні важливі кроки в житті нашої організації. Вже всі відділи одержали детальні інформації і програму. Для Вашої інформації подаю детальну програму окремої сесії Союзу Українок Канади.

ДО ЗУСТРІЧІ НА З'ЇЗДІ !

The National Convention of the Ukrainian Self-Reliance League of Canada will be held in Calgary from August 7 to 10, 2003. I strongly urge the active participation of as many delegates and guests as possible in order that we may collectively discuss and address issues that are vital to our future. Following is the detailed program of the UWAC session.

SEE YOU AT THE CONVENTION!

Програма Крайового З'їзду Союзу Українок Канади

Sheraton Cavalier Hotel, Calgary, Alberta

п'ятниця, 8 серпня 2003

8:30 - 9:45 вранці

1. Відкриття - молитва
2. Вшанування відійшовших у вічність членкинь СУК
3. Слово Крайової голови - Соня Бейзик
4. Назначення
   - 4.1 Президії
   - 4.2 Номінаційної комісії
   - 4.3 Резолюційної комісії
5. Одобрення програми
6. Прийняття протоколу попереднього З'їзду
7. Звіти
   - 7.1 Крайової управи
   - 7.2 Референток
   - 7.3 Фінансовий
   - 7.4 Контрольної комісії
8. Дискусія і прийняття звітів
9. Уділення абсолюторії управі

10:00 - 12:00 по пол.

10. Пропоновані зміни - Референток в Централі
    Предсідниця: Соня Бейзик
11. Бути чи не бути членом Світової Федерації Українських Жіночих Організацій
    Предсідниця: Орися Сушко
    Питання, Дискусія, Голосування

12:00 - 1:00 по пол. - Обід

1:00 - 2:15 по пол.

Ми збереглися
Доповідачка: добр. Юстина Лучак
Предсідниця: Валентина Носворті

2:15 - 2:30 по пол. - Перерва

2:30 - 4:00 по пол.

Розширення наших горизонтів
Доповідачки: Карла Козак і Маруся Фостер
Предсідниця: Олена Ґеритті

4:00 - 5:00 по пол.

1. Звіти
   1.1 Резолюційної комісії
   1.2 Номінаційної комісії
2. Слово нововибраної голови Крайової управи СУК
3. Закриття - *Де згода в родині*

ХРИСТОС ВОСКРЕС!

Знагоди величавого Свята
Воскресіння Господа Нашого
Ісуса Христа бажаємо усім
Веселих Свят Пасхальних!

Дирекція, Ректор, Декан,
і ввесь Персонал
Колеґії Святого Андрея
у Вінніпезі

ВОЇСТИНО ВОСКРЕС!

Program
National Convention
Ukrainian Women's Association of Canada

Sheraton Cavalier Hotel, Calgary, Alberta

Friday, August 8, 2003

8:30 - 9:45 am

1. Call to order - prayer
2. Tribute to deceased members of the UWAC
3. Greetings - Sonja Bejzyk, National President
4. Ratification of:
   4.1 Presidium
   4.2 Nominating Committee
   4.3 Resolutions Committee
5. Adoption of Program
6. Adoption of Report of previous Convention in 2001
7. Reports:
   7.1 National Executive
   7.2 Convenors
   7.3 Financial Report
   7.4 Audit Committee
8. Discussion and adoption of reports
9. Vote of Confidence to the National Executive

10:00 - 12:00 pm

10. National Office and Convenors - Format for 2003-5
    Chair: Sonja Bejzyk
11. To Be Or Not To Be a Member of the World Federation of Ukrainian Women's Organizations
    Chair: Orysia Sushko

Questions, Discussion and Vote

12:00 - 1:00 pm - Lunch

1:00 - 2:15 pm

We Survived
Speaker: Dobr. Jane Luchak
Chair: Valentina Noseworthy

2:15 - 2:30 pm - Break

2:30 - 4:00 pm

Broadening Our Horizons
Speakers: Carla Kozak and Marusia Foster
Chair: Olena Garrity

4:00 - 5:00 pm

1. Reports
   1.1 Resolutions Committee
   1.2 Nominating Committee
2. Address by UWAC National President
3. Adjournment

Від Одеси до Львова Ваші близькі можуть покладатися на Вас, бо Ви покладаєтеся на Вестерн Юніон.

Коли переказуєте гроші, то хочете, щоб вони дійшли швидко і надійно, щоб ні Ваші близькі, ні Ви самі цим не турбувалися. Ми, в компанії Вестерн Юніон, переказуємо гроші вже понад 128 років і нам довіряють мільйони людей по всьому світі. У нас Ви навіть можете переказати гроші телефоном, використавши кредитну картку. Переслані гроші дійдуть через 15 хвилин до будь-якої із наших 1412 філій в Україні або якої небудь із 101 000 по цілому світі.

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Галя Щерблюк, Крайова Референтка Променя
Helen Scherbluk, National Promin Convenor

Громадська Хроніка

Community Events

UWAC Kniahynia Ol'ha Branch, Edmonton
2003 Executive

Seated L to R: Dorothy Stachniak - president, Very Rev. Father Mykola Sawchenko - parish priest, Shirley Wozimirsky - past president and current provincial president, Sophie Pawliuk - 1st vice president. Standing L to R: Natalka Evanishen - assistant recording secretary, Helen Fediuk - cook, Karen Feniuk - treasurer, Dobr. Betty Sawchenko - recording secretary, Helen Klimchuk - assistant treasurer, Helen Repka - 2nd vice president.

The UWAC, Kniahynia Ol'ha Branch in Edmonton, held their annual meeting on December 9, 2002. At this meeting, elections were held for the 2003 executive. Dorothy Stachniak has been elected president for the third consecutive year. Shirley Wozimirsky, our past president, is currently serving as provincial president as well. Our branch is 42 years old. We are very proud to have a new large church and a hall that seats 200 people, with a kitchen that has all the modern conveniences.

There are 75 members in our UWAC branch. The women continue to help pay the bills for the church. They successfully organize bazaars, raffles, pyrhohy suppers, 80th birthday celebrations, fellowship coffee after every Sunday service, as well as provide catering services for hall rentals. The women are very dedicated to the Orthodox faith and to the church, and will always provide support for the Ukrainian Orthodox Church.

It is a delightful and profitable occupation to mark the hand of God in the lives of ancient saints, and to observe His goodness in delivering them, His mercy in pardoning them, and His faithfulness in keeping His covenant with them. But would it not be even more interesting and profitable for us to mark the hand of God in our own lives? Ought we not to look upon our own history as being at least as full of God, as full of His goodness and of His truth, as much a proof of His faithfulness and veracity, and the lives of those who have gone before? Let us review our own lives. Surely in these memories we will discover incidents refreshing to ourselves and glorifying to our God.

- Charles Spurgeon -

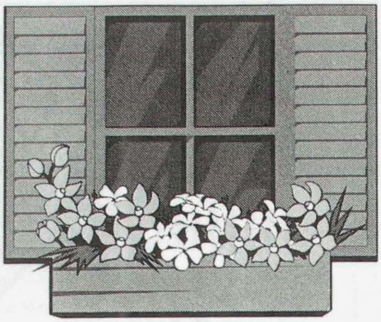
UWAC, St. Olha Branch, Vernon BC Celebrates Members' Milestone Years

L to R: Branch president Sophia Kniaz making presentations to vice-president Dorothy Panchuk, Mary Demko, Maria Sokol, Anna Mechalski, and Nell Mykytiuk. Sitting - Lena Kucher and Ann Michalko.

L to R: Dorothy Panchuk on piano, singers - Yvonne Panchuk, Gail Chez, Sophia Kniaz, Pauline Kindrachuk, Mary Soroka.

On December 12, 2002, along with our annual supper, the UWAC, St. Olha Branch celebrated the Milestone Birthdays of those past and present members that are 80 and over.

Following a fabulous supper, our branch president, Sophia Kniaz, gave a speech to the celebrated women, thanking each and every one of them for many years of dedication. She spoke openly about the lessons that have been taught to the younger generation of women through their positive spirits. She spoke about how they have passed down from generation to generation the traditions of our faith and culture. Mrs. Kniaz thanked God for granting us so many years with these remarkable women. Following her speech, and



along with other members of the executive, Mrs. Kniaz presented each Milestone member with a colourful silk rose and computer generated card designed especially for them. The members honoured for their Milestone years were:

Nell Mykytiuk
Lela Kucher
Antonia Zozula
Dorothy Panchuk
Mary Demko
Anna Mechalski
Dobr. Blazuk
Maria Sokol
Anne Buyar
Ann Michalko
John Nakonechny

Past members honoured were:

Helen Mandrusiak
Mary Popowich

The entertainment began with the beautiful vocals of 5 members -- Yvonne Panchuk, Gail Chez, Sophia Kniaz, Pauline Kindrachuk and Mary Soroka -- accompanied by Dorothy Panchuk on the piano. The group sang some traditional Ukrainian folk songs. The *Sadok* Ukrainian Dance Ensemble followed the singing with several high energy dances to entertain the women and their guests.

The evening was a time of laughter and joy, thanks to our special sisters, our many volunteers and helpers (including our men), who continue to make our branch so active and successful in all that we do.

Tammy Lee, Secretary

Про діяльність відділу Союзу Українок Канади ім. Лесі Українки за 2002 рік - Вінніпеґ, Манітоба

Річні збори відділу ім. Лесі Українки відбулися в авдиторії Катедри Пресвятої Тройці 1 грудня 2002 року. Відкрила збори привітальним словом голова відділу Анастасія Міщук. Хвилиною мовчанки вшанували пам'ять членок, які відійшли у вічність.

З ліва на право: вшановані членки Емілія Струтинська - 25 років, добр. Олена Слюзар - 50 років, добр. Марія Керницька - 70 років, Марія Бонтей та Ілона Богонос - 25 років.

З ліва на право, перший ряд: добр. Олена Слюзар, добр. Марія Керницька, Леона Гладюк (перша заст. голову відділу), о. Олександер Гаркавий (парох Катедру Пресв. Тройці), Маргарита Пестрак (голова відділу), Марія Бонтей, Емілія Струтинська, Ілона Богонос. З ліва на право, другий ряд: Євангеліна Мануляк (друга заст. голови), Павліна Ігнаш (культ. комітет), Олена Ґереті (голова Провінційної Екзекутиви СУК), Соня Бейзик (Крайова голова СУК), Една Ахтемічук та Ірена Скузанська (з комітету членства).

Далі провадила зборами пані Соня Бейзик, а писала протокол пані Марія Коваленко. Голова відділу та всі комітети представили свої річні звіти ще перед початком зборів, щоби членки могли ознайомитися і зробити свої висновки. Пані Надія Шаварська прочитала протокол з минулих річних зборів, який був прийнятий без змін і поправок. Контрольний комітет висловив довір'я уступаючій управі за добре ведення фінансових книжок.

Далі провадилися деякі дискусії над звітами, після чого слово взяла Надія Шаварська, висловивши велике признання уступаючій голові Анастасії Міщук. Пані Шаварська, як і завжди де їй успішно вдається, - коротко, але надзвичайно стисло пригадала про нелегку ситуацію, в якій Анастасія Міщук з гідністю обстоювала правду на користь відділу, присвятила багато свого часу і праці, за що належить їй подяка та наша підтримка. Потім п. Шаварська привітала нововибрану на 2003 рік голову відділу пані Маргариту Пестрак і побажала їй успіху в керуванні працею відділу.

Першою та другою заступницями голови були обрані Леона Гладюк та Євангелина Мануляк.

Новий рік розпочався досить успішно, на зібраннях Управи відділу відпрацьовано плани на рік, проведено перші місячні збори та Весняний базар. А наш Український Музей, що при Катедрі Пресвятої Тройці підготовляє цікаву імпрезу - огляд сучасного одягу з України, нові моделі.

9 березня був зорганізований День

Членства, головну відповідальність за проведення якого взяли на себе новообрана голова Маргарита Пестрак та Комітет членства: Една Ахтемічук та Ірена Скузанська. Із привітаннями виступили Крайова голова СУК й наша членка відділу Соня Бейзик, голова Провінційної Управи СУК й наша членка Олена Ґереті та голова відділу ім. Лесі Українки Маргарита Пестрак.

За довголітню працю у відділі були вшановані добродійка Марія Керницька - грамотою за 70 років праці, добродійка Олена Слюзар - грамотою за 50 років, Ілона Богонос, Марія Бонтей, Ліліан Ґурскі та Емілі Струтинська - грамотою за 25 років праці у відділі.

Всі членки, які зорганізували це скромне, але урочисте свято, - постаралися зробити його якнайкраще. Гарний концерт, в якому приймали участь дорослі і діти, де деклямували поезії та розповідали сторінки з історії життя Тараса Шевченка та Лесі Українки, пісні музичні твори - все це було добре скомпоновано і сприймалося з цікавістю. Отже, День Членства пройшов успішно.

Людмила Павенська,

A little humour for a rainy day...

Three elderly ladies were discussing the travails of getting older. One said, "Sometimes I catch myself with a jar of mayonnaise in my hand in front of the refrigerator and can't remember whether I need to put it away, or start making a sandwich."

The second lady chmed in, "Yes, sometimes I find myself on the landing of the stairs and can't remember whether I was on my way up or on my way down."

The third one responded, "Well, I'm glad I don't have that problem; knock on wood." As she rapped her knuckles on the table, she said, "That must be the door, I'll get it!"

. . . continuation from page 11 . . . (Anna Zwozdecka...)

вечорові „Чарівна Буковина". А зараз ми вже розпочали підготовку вечора про Полтавщину „Сорочинський Ярмарок", який запланований на вересень. З її ініціативи ми провели зустріч з п. Клайн, котра розповіла Союзанкам про враження від подорожі на Україну та відвідин сиротинців на Україні.

В дні березня вона веде класи вишивання та керує печивом пасок і бабок: вони слухають її рук і ростуть рівненькі та випікаються красиві і румяненькі. В Дяківському товаристві піклується за справи товариства, грає на мандоліні в мандолінному оркестрі, а де вже збори чи свято - вона заспівує, слова і ноти всім роздає, - і котяться українські пісні від серця до серця. Вона написала пісню „Той старий кожух", за яку була нагороджена плакатом від чоловічого хору, який цю пісню часто виконував.

Є в неї та її сестер у скринях і сорочки, і горбатки, і кожухи, і стрічки, і всі в неї зичимо те старовинне добро. А вона нам ще і поприпасовує, і пришиє, а потім радіє, ніби всі ми її діти. Гарна вона людина, щира, тепла і рідна. Вона розуміє нас, теперішніх емігрантів так, ніби ми одним літаком з України кілька років назад прилетіли. Чому? -- А, певно, тому, що душу має невгамовну і серце добре.

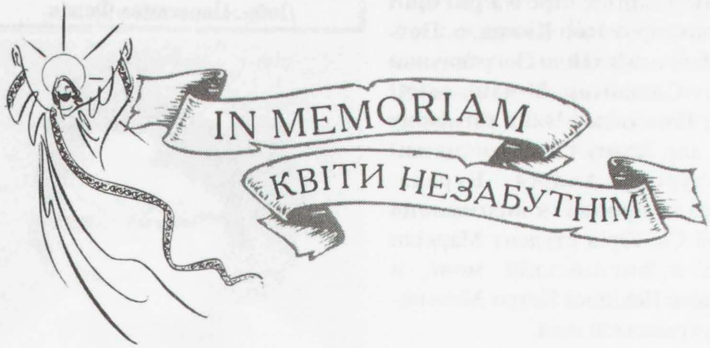
До людей уважна, в біді допоможе, порадить і підбадьорить. Три роки працювала в Extended Care Nursing Homes в Едмонотоні, готувала спеціальні програми для похилих людей і тих, хто не може рухатися без коляски. Турбується за зібрання і передачу допомоги на Україну.

За внесок у справу „Жінка в етнічних групах" Анна Звоздецька була нагороджена Сертифікатом Признання в 1975 році. Вручав нагороду майор міста Едмонтону пан Кевен. В 1986 році вона була вшанована Українською Суспільною Службою за гуманітарну роботу в українській громаді. В 1995 році Митрополит Василій вручив Анні Звоздецькій „Грамоту Визначних заслуг" від Сенату Колегії св. Андрея в Вінніпезі. Лютнева нагорода п. Анни - Медаль Королеви. А вручав мамі нагороду син Євген, Достойний Міністер громадського розвитку уряду Альберти. На нього цього щасливого дня випав обов'язок нагороджувати Медаллю Королеви заслужених людей нашої провінції. А коли прийшла черга до мами, стало радості тісно в залі і в багатьох набігли сльози на очі.

Медаль Королеви - ще одна нагорода Анни Звоздецької за велику працю, велику любов і дарування світла зоряної душі цьому світові. Щоб він ставав кращим, щоб сяяли на Землі Зоряні Сліди, Сліди Людей з великої букви.

Щоб розцвітали ясно справи ті,
що дух Вкраїнський до небес
підносять,
Пісні і вишиванок кольори, що на
сорочці коло серця носим.
Щоб покоління нове підростало і
сила наша з днями не маліла,
Щоб Смолоскипу полумя палало
й з подвоєною силою горіло.

Наталя Гриців
Голова відділу Союзу Українок
в 2001-2 роках



Kaye (Katrina) Sadoway

Kay was born into the Shewchuk family in the Ukrainian community of Vegreville, Alberta on December 21, 1929. On March 14, 2003, Kaye followed her daughter Karen (February 2003) and son Victor (November 2002) to be with them in a peaceful place with God.

Kaye will be sadly missed by her sweetheart of 55 years of marriage, Victor, and her two sons and daughter. Kaye's many grandchildren will miss their Baba's Ukrainian cooking, knitting, and continued presence. Kaye kept Ukrainian traditions in her home, and was known for her Ukrainian Christmas dinners. She made sure that her grandchildren inherited their Ukrainian heritage -- she did not send them to Ukrainian dancing; she took them.

Several weeks before her passing, Kaye was nominated as the Volunteer of the Year of the Ukrainian Orthodox Church of All Saints in Kamloops BC. Unfortunately, she did not live to receive this award herself, but she was presented to the congregation on the Sunday before her passing. Kaye left this world knowing that her congregation and the UWAC, Lesia Ukrainka branch, appreciated all of her long years of volunteer work.

Here are some of the things that were written about Kaye when she was nominated: Kaye Sadoway was the "behind the scenes" volunteer. She was that person who did things quietly in the background, never expected anything in return, and who could easily be overlooked within an organization.

Kaye was one of the founding members of the UWAC's Kamloops branch and she continued to be active until the day of her passing. She was honoured last year with the 35-year Appreciation Certificate. She served as Treasurer of the local branch "forever". She was always there on Monday mornings to set up the lunches and concession stand for bingo. She assisted with all of the shopping for supplies which the UWAC branch needed for their catering, and pyrohy and cabbage roll production.

Kaye was there each year when local school children were taught the art of Ukrainian Easter egg (pysanka) decorating. Kaye looked after the sale of ceramics and she actively participated in community events such as the Multicultural Bazaar, the Festival of the Trees, and Canada Day.

Kay Sadoway was a volunteer who quietly performed countless hours of service. We will miss our spiritual sister and wish her God's rest.

Memory eternal!

Gena Crowston, Secretary
UWAC, Lesia Ukrainka Branch
Kamloops BC

Mary Makarenko
Марія Макаренко

Mary Makarenko passed away peacefully at the Greater Niagara General Hospital, Niagara Falls, Ontario on Monday, March 10, 2003 in her 77th year. Beloved wife of 57 years to Alex and mother of Rt. Rev. Fr. William (Wasyl) and his wife dobr. Larysa and their children dobr. Natalia and husband Rev. Fr. Jaroslaw Buciora and their children Alexandra and Anton, daughter Tamara and son Paul; Very Rev. Fr. Volodymyr (Walter) and his wife dobr. Olia and their chidlren Walter Jr. and wife Natalka and their son Lukian, sons Gregory

and Andrew and daughter Stephania; daughter Dobr. Olya Demczuk and husband Very Rev. Fr. Bohdan. Predeceased by her parents, brothers and sisters in Ukraine. Since coming to Canada she was a lifetime member of the Ukrainian Orthodox Church of Canada and honourary member of the Ukrainian Women's Association of Canada. For 40 years she and her husband Alex owned and operated several businesses in the hospitality industry, most recently The Niagara Falls Motor Lodge in Niagara Falls (Chippawa).

The Ukrainian Orthodox Rite of Funeral was celebrated in the Ukrainian Orthodox Church of St. George in St. Catharines on Friday, March 14, 2003 with chief Celebrant being His Eminence Archbishop Yurij, assisted by parish priest Fr. Michael Ozimko and visiting clergy. Internment followed in St. Volodymyr Ukrainian Cemetery, Oakville.

Pallbearers were Walter Jr., Gregory, Andrew and Stephanie - children of Fr. Walter and dobr. Olia; Paul - son of Fr. William and dobr. Larysa; Peter Melnychuk - godson.

В понеділок 10 березня 2003 року Божого, в перший день Великого Посту на 77-му році свого життя з надією на життя вічне в Христі Ісусі, заснула вічним сном у Бозі Марія Пилипівна Макаренко вірна дружина, любляча мама, бабуся і прабаба.

Чин похорону відбувся в Храмі Св. Юрія в Сейнт Кетеринс у п'ятницю 14 березня, 2003 року. Чин Похорону очолив Високопреосвященніший Архиєпископ Юрій. Сослужили з ним митр. прот. Василь Макаренко (син), прот. Володимир Макаренко (син), прот. Богдан Демчук (з'ять), о. Ярослав Буцьора (муж внучки Наталі), протопресв. Федір Легенюк, о. Михайло Озимко, о. Богдан Гладьо, прот Григорій Мельник, прот Ігор Куташ, о. Петро Бойко, о. Михайло Пограничний і прот. Славомир Ломашкевич, Підчас Панахиди і Чину Похорону співав хор Храму Св. Юрія під диригентурою Андрія Бурака. Апостола прочитав вихованець парафії Св. Юрія студент Маркіян Валєр в англійській мові, а хрещеник Покійної Петро Мельничук в українській мові.

Бл. пам. Марія Макаренко довголітня членка Українскої Православної Церкви в Канаді та діяльна і почесна членка Союзу Українок Канади вложила великий вклад в розвиток і Церкви і організації. Де б бурхливе життя не понесло її підчас і після війни її непохитна віра в Бога надавала їй силу духа, яке керувало її життям і яке вона з любовою передала своїм дітям, внукам і всій родині.

Пані Марія залишиа в глибокому смутку мужа Олексія з яким прожила 57 років; сина митр. прот. Василя Макаренко з дружиною добр. Ларисою і їхні діти добр. Наталія з мужем о. Ярославом Буцьора і дітьми Алехандра і Антон, дочка Тамара і син Павло; прот. Володимир Макаренко з дружиною добр. Олею і їхні діти Володимир з дружиною Наталею і сином Лукіяном, сини Грицьо, Андрій і дочка Стефанія; дочка добр. Оля з мужем прот. Богданом Демчук.

Тілоносці були внуки Володимир, Грицько, Андрій і Стефанія Макаренко (діти о. Володимира і добр. Олі); Павло Макаренко (син о. Василя і добр. Лариси) і хрещеник покійної Петро Мельничук.

Хай Милосердний Господь оселить душу покійної Марії там де всі праведні спочивають. Вічна їй пам'ять!

Родина

Добр. Параскева Федак

В 27-му річницю упокоєння дружини, мами і бабуні, добродійки **Параскеви Федак,** яка упокоїлася 19-го квітня, 1976р. в місті Гамільтон, Онтаріо, складаю пожертву на журнал Промінь, як нев'янучий вінок у її світлу пам'ять. Вічна їй пам'ять!

Митрополит Василій
Вінніпеґ, Манітоба

Залучую пожертву в сумі $40.00 на Пресовий Фонд Променя у світлу пам'ять мого дорогого мужа **Ілію Звоздецького**, і улюбленого батька і дідуся наших дітей і внуків. Вічная пам'ять!

Анна Звоздецька з родиною.
Едмонтон, Альберта

Складаю пожертву в сумі $25.00 на пресовий фонд Променя в пам'ять спочилих родичів **Семена і Марії Тимчак**. Вічна їм пам'ять!

Надя Данкович
Oakville ON

Марія Швайковська

В прилозі посилаємо пожертву в сумі $50.00 у 10-ти річницю упокоєння нашої дорогої мами, баби, та прабаби, як нев'янучий вінок у світлу пам'ять **Марії Швайківської** (з Роблин, Манітоба), яка уполілася 14-го травня, 1993 р.

Вічна їй пам'ять!

о. Митр. Мирослав і
добр. Надія Крищук з родиною
Едмонтон, Альберта

Enclosed is a donation of $75.00 as a memorial tribute to our three dear members who passed away recently - **Elsie Mandrusiak, Olga Kachmar and Anne Kachmar.**

Olga Kachmar was the first UWAC president in Musidora, Alberta and continued for 16 years until she moved to Two Hills, where she held the position of Promin Convener. May their memory be eternal! Вічна їм пам'ять!

Elsie Rybak, Promin Convener
Stella Stefiuk, President
Two Hills, Alberta

Пересилаю $30.00 на пресовий фонд журналу Промінь в пам'ять моїх батьків **Петра і Марії Шевчук**. Мама була першою головою Східньої Екзекутиви Союзу Українок Канади.

Вічна їм пам'ять!

Віра Шевчук
North York ON

Karolina Sawicki

Our darling mother passed away at the beautiful age of 102 years young in May 2002.

She loved reading your news (Promin) always with her glasses. Everyone was in love with this lovely lady. All our friends and neighbours called her mama Karolina. She was never alone - there was always some one dropping in to see her. She loved to serve coffee or tea and still baked her own paska. She lived by herself.

On her 100th birthday the city of LaSalle honoured her by having December 27, 1999 Karolina Day. She was also featured on CFCF TV station. All the young children, no matter what their ethnic background, called her Baba. They would sit and listen to her stories and she really had a lot of them to tell.

When they were told that Baba went to Heaven some of the younger ones did not believe this and kept running up her stairs because she would never leave them and not have cookies for them.

So in honour of our darling Mother, lease accept this donation of $50.00 in her memory. It will be one year on May 20, 2003. When she died there were so many family and friends around her in the hospital, that one doctor said that this must have been one great Lady to have so many people here in the last hours of her life. He had never seen anything like this.

Iryna Karba
LaSalle, QC

Ділимось сумною вісткою, що цього місяця упокоїлася **Марія Ткачук**, бувша голова Централі Союзу Українок Канади, та активна і діяльна працівниця українського суспільства в Канаді. Родині і друзям висловлюємо наше глибоке співчуття.

Хай милосердний Господь поселить її душу там де всі праведні спочивають.

Вічна їй память!

Соня Вейзик,
голова Централі
Союзу Українок Канади

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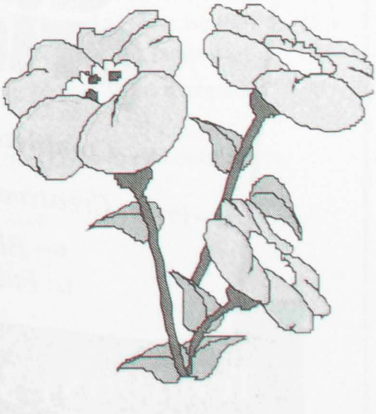
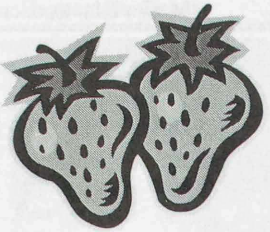


Recipes



Great for this time of the year when strawberries and rhubarb are abundant.

STRAWBERRY SALAD

2 - 3 oz. pkg. strawberry gelatin
2 c. boiling water
2 - 10 oz pkg frozen sliced strawberries
(or the equilivant in fresh berries)
1 can (1 lb. 4 1/2 oz) crushed pineapple, drained
2 bananas, mashed
1 pt. sour cream

Pour boiling water over geleatin; stir until dissolved. Add strawberries, pineapple and bananas. Mix well. Turn half the mixture into an 8 inch square pan or mold. Chill until firm. Spread sour cream over gelatin. Cover with remaining gelatin mixture. Chill until firm Serves 6 - 8
* If mold is used, 1/2 pint sour cream is sufficient.

STRAWBERRY-RHUBARB MOLD

2 c. rhubarb sauce (16 oz. pkg. frozen sweet rhubarb cooked as directed or cooked fresh rhubarb
1 - 3 oz. pkg. strawberry gelatin
1 - 9 oz. can crushed pineapple, drained.

Make rhubarb sauce, heat to boiling. Remove from heat; immediately add gelatin, stir until dissolved. Cool until partially set. Add pineapple, saving 2 tablespoons for dressing. Pour into 1-quart mold; preferably a ring mold. Chill until firm; serve on crisp greens with crushed pineapple dressing.

Crushed Pineapple Dressing:

1/4 heavy cream, whippepd; 1/4 c. mayonnaise; 2 tbsp crushed pineapple.
Combine whipped cream, mayonnaise and pineapple. Blend

From: *A Book of Favourite Recipes; compiled by the Sisterhood of St. John's Ukrainian Orthodox Church, Johnson City, New York*

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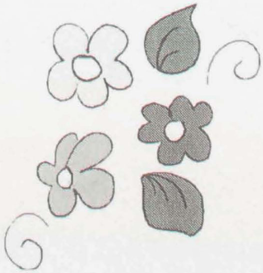

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SPECIMEN EMBROIDERIES OF
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1974

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